THE RELIEF SOCIETY MAGAZINE

Vol. XII JULY, 1925 No. 7

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The Pioneer

Alfred Osmond

Behold a man, undaunted, unafraid,
The Pioneer of trackless, western lands,
Who by his energy and faith has made
The barren wastes of dry and desert lands
To blossom into gladness, one whose hands
Have shaped the outlines of a mighty state
That rises to our vision and commands
The trembling forces of ignoble fate,
To gaze into the eyes of one who will be great.

Behold the Pioneer! He stands today
The center of the gaze of admiration,
Because he blazed the rough and rugged way
That leads to rich possessions of our nation.
The manhood of his might was on probation
Through many weary years of toil and pain,
But phoenix-like, on pinions of salvation
He soared to heights of greatness that sustain
The faith and grateful love of dwellers on the plain.

Behold the Pioneer! Nor dare to mock
His wrinkled brow and horny hands of toil.
The lightning's flash and bolts of thunder-shock
Were helpless in their native rage to foil
The will of this crude tiller of the soil.
The eyes that now are dimmed were bright and clear
And met the cougar's spring, the rattler's coil,
And midnight forms that dangers see and hear,
With that relentless look that shows no sign of fear.

Behold the Pioneer! The raging storms of life
Have beaten hard against the walls of clay
That stood against incessant stress and strife
Of an existence in the early day.
The faithful hands of ruin and decay
Will soon consign it to the silent dust;
But, fresh and fragrant as the breath of May,
The *soul* ascends to mingle with the just
And meet the mighty One in whom it placed its trust.

LULA GREENE RICHARDS

(From a sketch by her son, Lee Greene Richards)

THE
Relief Society Magazine

Vol. XII JULY, 1925 No. 7

The Pioneer Woman Editor of the Church

[Lula Greene Richards, pioneer woman editor of the Church and of Utah, is now seventy-six years of age. The following account of the beginning of women in journalism was written by her.—*Editors.*]

When a quarter of a century had passed, after the notable entrance of the Mormon Pioneers into the valley of the Great Salt Lake, the Church of Jesus Christ of Latter-day Saints had grown sufficiently strong and powerful to justify the founding of a publication to be owned and conducted by the first auxiliary organization of the Church, the Woman's Relief Society. The Society had come to realize the necessity of such help as should be obtained from the circulation of a periodical especially adapted to the development of their interests impaled in its broad and ever increasing activities.

There were many reasons why the women of Utah should consider the issuance of a paper of their own a warrantable enterprize. The editorial in the first number of the paper set forth in a few words that although the women of Utah had been in possession of the ballot for two years, which at the time appeared to be the principal privilege for which women in many places were struggling, there was still ample work to be done in which their paper would prove of great service. There were truths to be disseminated, errors to be combated, intelligence to be communicated, the right to be vindicated, and misrepresentations to be corrected. A clause in the prospectus of the paper reads,

"Who are so well able to represent the women of Utah as the women of Utah themselves? And is it not better to represent ourselves than to be misrepresented by others?"

The establishment of a woman's paper in Utah meant the entering of a new field, one altogether untried in the west except by Mrs. Duniway, who had just previously started the *New North-West,* in Portland, Oregon. A feature of vital importance in dis-

cussing the pros and cons of the subject in hand was discovered to be the selecting of a suitable person for the editor.

Miss Louisa L. Greene, a young woman resident of Smithfield, Cache Valley, who was becoming favorably known to the public through her writings over the *nom de plume* of "Lula" was strongly recommended as a desirable one for the new editorial position, first by Elder Edward L. Sloan. He was one of the editors of the *Salt Lake Herald* to which paper Miss Greene was an occasional contributor.

Miss Eliza R. Snow, "Zion's Poetess," and the General President of the Relief Society organizatoin, was well acquainted with Miss Greene, having corresponded with her for some time, greatly to the advantage of the young woman educationally. Miss Snow warmly favored E. L. Sloan's suggestion and no other name was considered in competition for the editorial work to be carried on by a woman.

The matter was presented to Miss Greene by letter. The young woman was, at that time, in her twenty-third year. Her education had been obtained principally at home under her father's tuition, he being a natural and an excellent teacher. She had for brief intervals attended village schools at times when the circumstances of the family would permit. And she had spent eight months in Salt Lake City attending school. First a four month's term at "Tripp's and Rogers" which was considered one of the best schools of the time. And afterwards a term of the same length at the University of Deseret, beginning at the time when Dr. John R. Park was made President of that institution. Naturally studious, literature had always been a favorite study with her. She had written in prose and in rhyme in such a manner as to attract pleasant attention and call forth encouraging comments at an early age. She was cheerful and optimistic in disposition and cherished high ideals, with an ambition to become an intelligent and a useful writer. But the thought of ever filling a position so responsible and so conspicious as that of an editor of a real paper to be published and sent out into the world had not come to her until letters from Salt Lake introduced it to her mind.

It seemed to Louisa at first glance a most wonderful and providential opportunity for her entering upon a life work which she should always love and find greatest satisfaction in. But being humbly and sensitively aware of her lack of qualification for so important and public a position as the one proffered her she hesitated some time before deciding whether she could or not accept the splendid offer.

In reflection and consultation with her parents over the matter many obstacles arose to dampen her ardor and to cause discouraging sensations to take possession of her.

For one thing, it would require separation from home and best beloved ones for an indefinite length of time, perhaps for life, except for occasional visits. This would be a severe trial, as she was an affectionate and favorite daughter and sister in a large and devoted family, and a great lover of home. There were also strong attachments in the ward organizations which it would be hard for her to sever.

To leave Cache Valley and go to live in Salt Lake City, which would be necessary should she accept the work offered her in the latter place, would require her being released from the secretaryship of the pioneer branch of the Relief Society, in Smithfield, an office in which she had successfully and happily served for four years. She was also president of the first organization of the young women in the ward, known then as the Young Ladies' Retrenchment Association. In Sunday School she was a much interested and greatly beloved teacher of a fine class of half-grown girls. For a number of terms she had been a teacher in the day schools of the ward, and for a while one of the leading ladies in the ward dramatic association. All these precious ties must be sundered if the young woman should decide to leave these pleasant and interesting duties for the untried vocation of an editor.

Experiences of her own as well as object lessons from the lives of others taught Louisa that the scruples which she felt in regard to her lack of qualification for the new work need not stand in the way of her progressing. Two of her practical experiences may with propriety be mentioned here.

At the time of her having been regularly appointed by proper authority and sustained as secretary of the Relief Society of Smithfield, she had been away from home attending one of her sisters with a new baby. When she returned home and was told of the honorable position to which she had been called her reply was that she should have to decline the honor because she was sure she could not fill the position with satisfaction either to herself or to others. Her father called her attention to the fact that a member of the Church under ordinary conditions is under obligation to make an attempt to accomplish any work for the Church required by those having authority to appoint. And that any attempt made in humility and faith, manifesting a spirit of obedience would be accepted and would bring blessings. But refusal to accept a proper call would bring the opposite results. And that tender, helpful father added—"Do not suppose, my daughter, that you are to be left to yourself to do your work in your own strength or wisdom. The Lord will help you, and I will help you." The girl acceded to her father's counsel and his words were verified.

Another instance never to be forgotten was in connection

with Louisa's work in the Sunday school. The lessons for all our auxiliary organizations in those earlier days were not outlined as they are now. Officers and teachers were expected to work out lessons appropriate to the needs of their classes in their own ways. In the Smithfield Sunday school a plan had been adopted by which the reviewing of one of the classes was an interesting feature of each Sabbath morning.

On the occasion to which reference will here be made Louisa was to review her class and she had taken great pains to have a suitable lesson well prepared by both teacher and pupils. But on Sunday morning—she just did not feel equal to the task of presenting the lesson to the school as she realized it should be done.

An hour or so before time to start for Sunday school, Louisa told her mother she was not feeling well. Her head was inclined to ache and her throat felt dry and slightly sore. "Mother," she asked, "do you think it will be wrong for me to miss Sunday School today if I spend the morning reading and stay at home?"

"Why, my child," the mother answered, "if you are really sick and feel it will be best for you not to go to Sunday school then certainly there can be no wrong in your remaining at home. But if you have the feeling come simply from nervousness over the thought of giving that lesson you have been so strenuously drilling your girls on for the last two weeks, I would pluck up courage and go, and present the lesson in the excellent way you are sure to give it, and not disappoint the school, especially your class which you have made so enthusiastic by your painstakings with them."

The young woman had invited her class to her home for rehearsals and the mother knew whereof she spoke. The daughter was convinced of her duty and promptly appeared at her place in Sunday school, before time for the opening. Her bright little girls were there also ahead of time as she had requested them to be. As she greeted them smilingly one of the superintendency came down off the stand and shook hands with Louisa saying, "Our Territorial superintendent of schools, Brother Robert L. Campbell, is here from Salt Lake. He is visiting the schools in all the settlements and is inspecting our school this morning. Let us show him a good Sunday school."

There was still a little time left and Louisa repeated to the class the startling yet stimulating information she had just received, adding the injunction, "Let us not be afraid, girls, but all speak up bravely and clearly so as to be heard and understood."

The day being the Sunday nearest the Twenty-fourth of July, Louisa had concisely written the lesson for her class in dialogue form on that always interesting portion of Church history which gives the account of the travels of the "Mormon" pioneers and

their first entrance into the valley of the Great Salt Lake. The lesson so appropriate to the day was well arranged and the teacher and pupils were highly favored and successful in their efforts to give it a fine rendition. The review was referred to and praised by members of the school for a long time after that day. And from their well versed and intelligent visitor, Brother Robert L. Campbell, it elicited very warm and encouraging commendation. During his remarks the Territorial school superintendent also paid Louisa an unexpected and inspiring eulogy on the editorial work she had recently done on a manuscript paper called *The Smithfield Sunday School Gazette*. Having examined the modest journal carefully, Brother Campbell held it up in his hand and declared it to be the most interesting and worthy example of its class that he had found in the schools of Utah Territory.

Realizing the genuine uplifting influence of the credits gained that day both to herself and the dear Sunday school, Louisa was exceedingly happy. And she did not forget to be grateful that she had listened to the timely suggestions of her mother and made necessary sacrifices in order to fulfil her duty.

The memory of such instances as the two here related proved valuable to the young woman when a larger and more important crisis had come into her life.

While talking of the greater work presented to her, one day, her mother was led to remark, "You have often expressed a desire to go on a mission and preach the gospel. Why not accept this call as a mission, and write your testimonies of the truth instead of proclaiming them by word of mouth? It would be less trying to your timidity and sensitiveness." That idea was a good one and helped to settle the question.

Louisa wrote to Sister Snow that if President Young would give her the work of editing the woman's paper as a mission she would accept it as such and would do her best to make a success of it.

Miss Snow read her letter to President Young and then wrote to Louisa that the President said, "Tell her I will give her that work as a mission and will bless her in it."

The great leader of his people, Brigham Young, proved faithful to that promise, as he did to all his promises of blessings to all who trusted him as an inspired prophet of the Lord and sought to carry out his counsel. Louisa also proved faithful to the trust reposed in her.

Early in the spring of 1872, Louisa left her home in Smithfield and became a permanent resident of Salt Lake City.

The name of the new publication, *The Woman's Exponent*, as well as its editor, was a suggestion of E. L. Sloan's. At first the ladies thought it was not euphonious enough, but afterwards they accepted it.

The intention was that the first issue of the paper should

bear the date of April 1, and be just in time for circulation at Spring conference, beginning April 6. But in this the editor and publishers were disappointed, because of some tie-up on the railroad preventing the arrival of paper which had necessarily been ordered from the east. By this hindrance the advent of the birth of *The Woman's Exponent* was deferred for two months. The delay proved advantageous, however, as it gave time for better preparation and some beneficial changes.

The first home which Louisa found in the city was at the family residnce of her great uncle, Lorenzo D. Young, who was bishop of the Eighteenth ward. The home was on State street, one block north of the Eagle Gate. There in her room the young woman began her editorial work. Her paper was first published by *The Salt Lake Herald Company.*

Just west of the Eagle Gate, is the Lion House and there Eliza R. Snow lived as a member of the family of Brigham Young, one of his wives. It was very convenient for Louisa to visit her there. This she frequently did and often had the privilege of accompanying Sister Snow to the prayer room where the President met with his family morning and evening at the appointed hour for family worship. Louisa prized this sacred privilege very highly, it was a source of much comfort and keen enjoyment to her.

"Aunt Eliza," as Sister Snow was affectionately called, and Miss Greene, who was becoming better known as "Lula," soon became very close and most sincere friends. They were truly like mother and daughter. They understood and appreciated each other. The love which existed between them was founded on gospel truth and was not to be shaken.

Lula also found many others of the older and most prominent women of Utah tender and motherly in their feelings and deportment toward her. In fact she was shown great respect and friendliness everywhere, by all with whom she became acquainted.

In that earlier time a General Board of the Relief Society was not organized extensively, as it is today. Lula soon became one of the sisters at the headquarters chosen at times to visit the different branches of the Society and to encourage, instruct and assist in uplifting and improving the work in general. And it is but expressing the truth to say she became a favorite with the sisters and was often asked for as a visitor at their special meetings and conferences. This gratifying recognition she enjoyed for many years not only among branches of the Relief Society but also with the younger associations. These privileges with their responsibilities came to her certainly from the fact of her having been selected as the pioneer editor among the women of the Latter-day Saints and her having accepted the position.

That was the beginning of woman's journalism in Utah. The laying of a foundation upon which noble and progressive structures have been, and likely will continue to be, built.

The Relief Society Social Service Institute

Cora Kasius

A twelve-weeks' course in family welfare work, conducted under the auspices of the Relief Society General Board, has just been completed. This is the second institute for which the board has been responsible, the first having been held at Provo, Utah, in connection with the Brigham Young University, in the summer of 1920. The present institute opened on March 11 and continued until May 29, meeting daily at Relief Society headquarters. The members of the institute were representatives from the various Salt Lake county stakes. Each of the nine Salt Lake county stakes was authorized to send one stake representative and four or five ward representatives. Two stakes asked for the special privilege of sending two stake representatives; so there were in all a total of eleven stake workers and twenty-six ward workers. Both the stake and ward workers met three days a week for three hours where an intensive study was made of methods of family welfare work, of special problems of health, mental disease, delinquency, etc., and of the literature on social work. The stake representatives were asked to be present two additional days each week, during which time they visited various institutions of the state and made a special study of social problems which are dealt with in the welfare departments of the Relief Society.

The institute was under the supervision of Mrs. Amy Brown Lyman, General Secretary of the Relief Society, who was assisted by other General Board members and by Miss Cora Kasius and the following other members of the staff of the Relief Society Welfare Department: Miss Lydia Alder, Miss Genevieve Thornton, and Miss Anna Laura Stohl. A course of lectures was given by these social workers in modern methods of family welfare work. The lectures included a history of the charity movement, a study of social reforms, a study of the case work method, a discussion of the elements of normal life, an analysis of the standard of living, a study of problems of income and expenditure, of health problems, of behavior problems, of the backward child, and other related social problems. Mrs. Annie D. Palmer, social worker for the Castle Gate Relief Fund Committee, Miss A. A. Buffington, secretary of the Charity Organization Society of Salt Lake City, and Mrs. Amy W. Evans of the Relief Society General Board, addressed the institute on different occasions, presenting some of these subjects.

In making a study of the various special problems, a number

A GROUP OF SOCIAL WORKERS IN THE SOCIETY

of experts were asked to give addresses to the institute. Problems of health, of mental disease, and of housekeeping were especially emphasized. The specialists made a very important contribution to the institute and their instruction was greatly appreciated by the members of the class and by the General Board. These lectures included: The family as a Social Unit, by Dr. E. Erickson of the University of Utah; A Report of the Goitre Survey of Utah, by Dr. James Wallace of the Utah State Board of Health; The Early Detection of Disease, by Dr. George W. Middleton. The Venereal Disease Control Program in Utah was the subject of two lectures given by Mr. Peter Kasius of the U. S. Public Health Service. Dr. Dean Brimhall of the New York Psychological Corporation appeared before the institute on two occasions, discussing the types and gradations of intelligence, and outlining the development of mental tests by psychologists. Dr. Foster J. Curtis of the U. S. Veterans' Bureau, gave a series of talks in which he discussed the types of mental disease, the early detection of mental disease, and the causes and treatment of mental disorders. Dr. G. H. Pace gave two lectures to the institute on Mental Hygiene, emphasizing particularly the behavior of children and the development of the Mental Hygiene Movement in America. Dr. Ray T. Woolsey addressed the Institute on the subject of pre-natal and maternity care, and Dr. A. L. Brown subsequently gave an address on infant welfare. During the Institute, four different nurses addressed the class: Mrs. J. D. Hammond of the Metropolitan Life Nursing Association, and Mrs. W. W. Hudson of the American Smelting & Refining Company, discussed the work of the Public Health Nurse; Miss Lucy P. Pocock, supervisor of Nurses of the L. D. S. Hospital, gave a talk on the health of the young girl, and Miss Dora Maben discussed the health problems of the pre-school child.

Addresses on homemaking, on budget planning, and on food values, were made by Miss Jean Cox of the State Department of Education, and by Mrs. Lalene H. Hart of the Relief Society General Board. A study was first made of food values and the dietary needs of the human mechanism. In a practical way it was shown which foods and what amounts of food have been found to be essential to promote proper growth and development of individuals of various ages. A study was then made of the costs of foods and with this as a basis, various budgets were outlined and computed. Studies were made of the amount of money it would take to keep an infant, a sick person, a person living alone, and families of different sizes, supplied with the necessary food. Other costs besides food costs were studied and budgets covering all the expenditures of a family were computed for families of limited incomes. Plans were made for both small and large families and the figures were based on local prices.

Elder Stephen L. Richards, of the Quorum of the Twelve, and David A. Smith of the Presiding Bishopric, both addressed the class on different occasions emphasizing the need of spiritual instruction and the importance of spiritual growth in order to give to a family its greatest stability and its most permanent strength.

A study of the literature of social work was an important part of the Institute. Various books by national authorities on social problems were presented to the class, some of them in lecture form. The class members were required to read and study four different books: *The Normal Life*, by Edward T. Devine; *The Charity Visitor*, by Amelia Sears; *What Social Workers Should Know About their Communities*, by Margaret Byington; *The Art of Helping People Out of Trouble*, by Karl De Scheinitz. Three hours a week were spent in reviewing and discussing the various books. *Social Diagnosis*, by Mary E. Aichard, was used as a reference book and also as a text by the instructors in planning the lectures in methods of family welfare work.

The stake workers visited a number of institutions with the idea of learning what facilities the community has in treating problems of health, delinquency, crime, dependency, etc. The different health institutions visited were: the County Hospital, the County Infirmary, the Community Clinic, the City Board of Health, the Primary Convalescent Home, the State School for the Deaf and Blind, in Ogden, and the State Mental Hospital, in Provo. In making a survey of the community's resources for treating delinquency and crime, the following institutions were visited: the State Industrial School in Ogden, the Juvenile Court of Salt Lake City, the Girls' Detention Home, the City Court, the City Jail, the Sheriff's Office, the County Jail, and the State Penitentiary. Visits were also made to the Neighborhood House of Salt Lake City and the State Orphanage, where the work of these two institutions in caring for children was explained by the officers in charge.

On the afternoon of June 1, closing exercises including a reception were held at the Relief Society headquarters where the members of the class were the guests of the General Board. The opening and closing prayers were offered by Counselor Jennie B. Knight and Mrs. Julia A. F. Lund of the General Board. A report of the Institute was made by Miss Cora Kasius; addresses were made by two class members, Mrs. Mabel W. James and Mrs. Clarice Tanner, and by President Clarissa S. Williams, Counselor Louise Y. Robison, and General Secretary Amy Brown Lyman of the General Board. Musical numbers were rendered by Mrs. Agnes Bolto, and at the close of the program, refreshments were served. A photograph which is printed herewith, was taken of the class members, of the stake Relief Society board members and the General Board members who were present.

The attendance at the Institute was excellent, all the members making a very good record. Members of the General Board and also members of the stake boards were invited to attend and there were always a number present. The enrolled members of the class, by stakes, were: Cottonwood: stake worker, Anna L. Johanson; ward workers, Pansy Olander, Francis D. Fowler, Margaret Powell; Ensign: stake worker, Mabel W. James; ward workers, Bae Williams, Sadie Cutler; Grant: stake workers, Marie H. Tanner, Marie K. Nash; ward worker, Mrs. M. C. Clements; Granite: stake worker, Mabel Olsen; ward workers, Gertrude Thompson and Hattie Blair; Jordan; stake workers, Maud P. Butterfield, Helen Vawdery; ward workers, Lucy B. Godfery, Mrs. J. W. Grace, Veda Cundick, Edna Call; Liberty: stake worker, Phoebe Lundberg; ward workers, Hetta Taylor, Sophronia Forsberg, Ruth Keyser, Ruby Stevenson, Aara Fagergren; Pioneer stake: stake worker, Jean V. Burt; ward workers, Clarice Tanner, Daisy Crockett, Eleanor Crockett, Maisie Hurst; Salt Lake: stake worker, Mary Ostler, ward workers, Julia G. Miller, Mrs. Maud Parry, Agnes McMillan, Amelia Winkworth, Mildred Jenkins; Oquirrh: stake worker, Lois Turpin.

She Refused to Ride with Charles Dickens

The mother of a prominent woman in Rupert, Idaho, has an English friend whose mother had taught her never to accept a ride with a stranger. One day, as this woman, then a young girl, was walking along an English road, a man in a chaise stopped and asked her if she would like a ride.

"No, thank you," replied the girl, "my mother has told me never to ride with strangers."

"Young woman," answered the stranger, "you have an excellent mother!"

For only a moment did the young girl continue her walk in complacent satisfaction. A friend, who had observed the encounter from afar, inquired of the girl what business she might have had with Charles Dickens.

"Charles Dickens!" exclaimed the horrified girl, "was that Charles Dickens?"

"It most certainly was Charles Dickens. I know him well by sight."

"And I just refused to ride with him!"

—*Annie Pike Greenwood.*

EDITORIAL

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Our Pioneer Heritage

The question of the relative value of heredity and environment has been discussed now for a long while. That both are important is probably conceded, but that heredity is the more important seems to be the conclusion that we are pretty generally forced to in the light of present-day investigations in the field of eugenics and other sciences interested in heredity.

Recently, Alfred Edward Wiggam has created a good deal of discussion by his new book called "The Decalogue of Science." In this book Mr. Wiggam says there are people who inherently have real power, others have not, and the sad thing about it is that those who have not real power cannot attain it.

Mr. Lothrop Stoddard of Harvard evidently had the same thought in mind when he said, "No amount of environment can lift mediocrity into greatness."

We read further from a commentator on this subject, "Inheritance of social position isn't important, though it may be comfortable; the inheritance of money may be a misfortune instead of a fortune; but the inheritance that is of worth is the inheritance of an innate desire to do the right thing as nearly as one knows it, to be honest and to be kind, to be ever lighted by the best light that one can see—that is the sweetest inheritance of all the earth. It is the finest thing that can be given to one in life—and the most vital."

The words that we have quoted are the reflections of students and thinkers and are in line with the thoughts of the Latter-day Saints.

It is for this reason that we have pride in stating that we are the sons and daughters of the Pioneers; because the Pioneers were not in search of gold, but were following "the best light that they could see." They had an "innate desire" to serve God and to serve their fellowman; and in order to realize these objectives they sacrificed all earthly things, suffered privation, toiled unceasingly, and, in some instances. met death by starvation. Much of the pride that the early settlers of America feel because of the Puritan blood that runs in their veins is the pride of having descended from persons whose ideals were those of service to God, their fellowman, and their country.

Woman's Champion

The death of President Charles W. Penrose should not be allowed to pass without a separate expression in these pages of our deep appreciation for his vigorous defense of woman's rights at a time when those rights were denied. No cause ever had a greater champion.

He based his views on this question, as on every other, on fundamental principles of right. For a government like the United States to "shut out one class of its citizens from participating in the rights, privileges, and benefits" of citizenship he characterized as "anomalous, inconsistent, despotic, and anti-republican." This is strong language, and it was uttered as far back as 1880—forty-five years ago. To be sure, he was frank enough to admit, "there are some offices for which women are not adapted," but, even so, he asked with his usual wit and truth, "are there not also some offices for which many men are not adapted?" He favored woman's political emancipation, not merely because it was her natural right to vote and hold office if she cared to, but also because to withhold this right from her "prevents the people from placing women in positions of trust"—a distinction that does equal justice to his head and his heart.

But President Penrose was especially anxious that women should have equal political rights with men in Utah. "Utah," he proudly urged in a speech in the Legislature, "is the home of liberty for *all*. It is peculiarly the sanctuary for women. Here all her rights are popularly acknowledged and accorded; here she is protected and defended; here the conventionalities which have kept her in bondage for ages are thrown aside by the force of an enlightened estimate of her capabilities and an enlarged view of her claims as an integral part of the body politic." And then, at the conclusion of a powerful defense of a bill to give women their rights, he said: "Remove this ugly and staring brand of woman's political inferiority from our statute books!"

A Short Biography of Adelia B. Cox Sidwell

Rosco C. Cox

Adelia Balinda Cox Sidwell—affectionately known to many as "Grandma Sidwell," and to a host of relatives as "Aunt Adie"—was born December 1, 1841, in Lima, Illinois, a small settlement near Nauvoo. In the fall of 1845 mob violence and the burning of Lima forced her parents and the other settlers to seek refuge in Nauvoo. Aunt Adie well remembered the burning of Lima, and she carried water to the sick who had been taken from their homes and lay helpless on the ground. She remained in Nauvoo with her parents until February, 1846, when they crossed the Mississippi River and lived in Iowa until the necessary preparations could be made to go to the Rocky Mountains.

She crossed the plains in C. C. Rich's company, experiencing all the hardships attendant upon such a journey, and finally arrived in Salt Lake valley on October 3, 1847, but a little over two months after the arrival of the first band of pioneers. Her parents spent the winter in Salt Lake; but early next spring her father planted a crop north of Salt Lake in what was then Sessions Settlement, now known as Bountiful, and of which place he was made the first bishop. They remained there long enough to raise but two crops. The little girl of six years helped save the first crop by taking an active part in the fight against the crickets. Her father made her a wooden paddle with which for six long weeks she industriously "smashed crickets" twelve to fourteen hours each day.

In the autumn of 1849 they were called to help establish settlements in Sanpete valley, and they took up their journey south, arriving in what is now Manti, on November 19, 1849, after having traveled for one month to cover the distance from Salt Lake. In the following May she actively assisted in killing the hosts of rattlesnakes which swarmed from the rocky hillsides to torment the settlers. It took many years to exterminate these hissing reptiles; but it is estimated that in one night at least fifteen hundred were killed.

Her parents remained in Manti a little over ten years during which time she was an active, robust girl with an appetite for books that was astonishing. She always made it a point when she read a bit of news, a story, or some history, to go to her geography and locate each setting on the map. She wanted to know the kinds of actions produced by each part of the earth's surface. She

exhibited so much intelligence that one Amasa Marian of Salt Lake offered to board her and let her attend the University of Utah and study under Dr. Park. Her father objected to what he termed this "waste of time," but her mother insisted that she should have an opportunity to develop mentally. Others joined with the mother in urging that the girl be given this privilege until finally the father consented; and, on one of his trips for supplies, he took her to Salt Lake behind his ox team.

She attended school for "six whole weeks;" not very long, but long enough to teach her how to study and give her a few practical pointers on how to teach. She put both acquired gifts into practice and became a very successful teacher even before she was sixteen years old.

In 1860 she moved with her parents to Fairview and she taught school there until 1864. She not only taught school, but engineered entertainments for the ward, organized dramatic clubs, wrote plays, and memorized many of Shakespeare's and Sir Walter Scott's works. Bernice Brown of Manti tells of her reciting most of "The Lady of The Lake" to the Brown children in 1923—when she was 82 years old. Through the stage her pupils became quite familiar with these old and valued classics.

Her life was full of fun at that time and not devoid of lovers and love scenes. Most of the lovers were turned away with kindly jokes; but one, of whom her companions often told, was treated with some jolly ridicule. Finally a soldier, thirty years of age and eight years her senior, captured her attention and induced her to share his fate. On April 13, 1864, she married George Sidwell, of Nephi. He operated a saw mill east of Ephraim, and they decided to make their home in Manti.

During her nineteen years of married life, she bore nine children, eight of whom are still living. From 1864 to 1883 her life was full of home duties; but not so full that she could not give some time to public work. She kept alive her love of the drama, not only by coaching home talent, but by occasionally taking heavy and difficult parts in the productions.

When in the seventies, suffrage was given to the supposedly "downtrodden females of Utah," that they be able to cast off the so-called "yoke of oppression of the Priesthood," a new field was opened for her active mind. She industriously studied the laws of the land and of the Territory of Utah that she might intelligently cast her vote. She was not slow to see inconsistent laws and to call the attention of the law-makers to needed amendments. In 1884, when the women of Utah were disfranchised because they had not revolted against their husbands, she became an active suffragette—almost belligerent one. She found sisters of the same heart and with them organized a suffrage society, and Manti became a hotbed for "Women's Rights."

Her husband met with a fatal accident in Joe's Valley, and on Sept. 21, 1883, she was left a widow. The fates had taken from her nearly all the property her husband's foresight and untiring efforts had accumulated; so, with eight small children ranging in age from 1½ to 18 years, she began a struggle for their existence on the boulder-strewn quarter-section of sagebrush land in the mouth of City Creek canyon.

Almost alone she built their home, (her oldest son was seven years old), cleared the land, planted crops of grain and alfalfa, set out fruit trees, and planted flowers—flowers everywhere. In the cupping split of a huge boulder she stuffed fertile soil and planted a flower seed. On the north side of a boulder she poured an apron full of soil and planted a bulb of a flower that needed shade; and on the south side, in more fertile soil, carried in her apron, she planted the seed of a flower that needed sunshine. Over the ugly boulders she trained creeping vines; and over all her land one could come across some flower she had nurtured where crops for food could not grow.

Her love for flowers and her admiration for the beauties of nature amounted to a passion. In the face of this, is it at all surprising that her many friends wonder at the word that has gone out from her that she wants "no hot house flowers at her funeral." Let me tell you why she expressed such a wish:

A widow whom Aunt Adie had known and loved—whose life had been a bitter struggle against poverty and want—lost a manly son. Friends, who loved him and wanted to show their respect, literally buried his casket under expensive flowers. One spray alone cost thirty-five dollars. Aunt Adie's love for justice caused her soul to "shriek aloud"—"Why this waste? Why did they not give the poor mother the money that she might be relieved for a little time of the distress of poverty?" She was willing that her friends should bring flowers from their homes; but she wanted the money that usually goes for expensive flowers, to be used for the living rather than for her unseeing body.

But to return to her activities—during the forty-one years of her widowhood—aside from wresting a sort of living for her big family from the unfertile soil—she served as president of the Primary for a great many years and taught a class in Sunday school for no few years. She also assisted in awakening the dormant minds of the women of this county to a realization of their personal duties regarding the civic life of the new State to be; so that by their efforts they greatly assisted in placing the article in our State Constitution that gave suffrage to women.

We might also mention that she was the first to observe June first as "Primary Day;" and that her sacrifices for the good of the North Ward Primary are seldom equaled. We can picture her—tired from working like a man on her farm—plodding the

long way from her home to conduct the Primary meeting; then in the late evening or night wearily trudging home again.

During her widowhood she entered a contest and wrote a history of Sanpete that was adjudged the best, although five of the county's ablest men contested against her.

Her mind, her spirit, her ambitions, and her hopes were at least 50 years ahead of her time; and also ahead of her circumstances. Now, as one friend has expressed it, that this noble spirit has been released from its cramped surroundings and can progress as she has always longed to progress, it should be a time of rejoicing to those who loved her, and not a time of selfish sorrow.

I Love Old Glory

Hazel S. Washburn

I love old Glory's stars and stripes,
I love her colors too,
I love each bar, each gleaming star,
I love the red, white and blue.
I love the things they stand for, Justice and Liberty.
Forever wave o'er the home of the brave,
Thou emblem of the free.

Then hail to the flag! Our country's flag!
Give her allegiance true,
Off with your hat as the flag goes by,
The Red, the White and the Blue.

We love old Glory ever, when her fair folds kiss the breeze.
We sing her praise in wartime,
But we reverence her in peace.
God haste the day when every flag
Shall herald liberty;
And in every land a joyous band
Sing anthems to the free.

Then hail to the flag, our country's flag,
Give her allegiance true,
Off with your hat as the flag goes by,
The Red, the White and the Blue.

Relation of Nutrition to Health

By Jean Cox, State Supervisor of Home Economics Education

In traveling over the state, I am frequently impressed with the health and vigor of many of the mothers and realize this is so because they have lived up to their best knowledge of health. The Word of Wisdom counsels us to eat grains, vegetables and fruits and a little meat. These requirements are very much in accord with the present scientific teaching in nutrition. Not long ago I traveled with a former teacher of the Utah Agricultural College who made this statement: "The Utah girls are the most beautiful in the whole world." They are beautiful because health is beautiful, and they are from healthy parents.

Perhaps some of you feel that this present emphasis on diet is unnecessary as the pioneers had little variety in food and were generally healthy. In some cases their dire need for food was much in their favor. They used greens because they had to. Their mustard, dandelion, pigweed and beet tops greens and cress were practically the equivalent of the approved spinach and lettuce today. They used milk generally and the average milk consumption was greater than it is today in spite of all of the emphasis that has been given it the past five years. They lived in sunlight, because they had to work out of doors in order to get sustenance and shelter from new lands. Recent discoveries show that direct sunshine is one of the best means we have of preventing rickets. Exercise and out-of-doors and sunshine also stimulate appetite which is also necessary for good health.

Perhaps some of you wonder why there is so much emphasis on the relation of nutrition to health. It is largely the result of the study of cause and effect. There are too many cases of illness of various kinds in which wrong diet has been a contributing factor. In order to better understand the relationship between diet and health, scientists in different universities throughout the world have been endeavoring to find out both immediate and cumulative effects of foods that are incorrect as to amount and kinds.

These careful studies have introduced us to the needs of the so-called protective foods which are in two classes—minerals and vitamines.

Another contributing factor for this interest in nutrition has been the increasing use of highly refined foods which has eliminated the natural ash and vitamines of different foods. In place of molasses and honey, sugar is used almost exclusively. Highly milled flours have superseded the use of whole grain. The tendency of people to live in cities has taken people from small com-

munities to the larger centers. This has increased the consumption of perishable foods, such as milk, fresh fruits and vegetables and made it difficult for many families to include them in the diet. Tendency to over-consumption of sweets and fats have also decreased the use of some of the more wholesome foods.

We may confidently expect that a better and broader application of our present knowledge of food and nutrition will help greatly in the attainment of the best that heredity permits and thus bring to a much larger proportion of our people that full measure of health and vigor which only the more fortunate now enjoy.

Health is an individual responsibility. It is your individual responsibility to be as well as you possibly can. It is most decidedly the responsibility of the mothers to have children as well as they possibly can be. Science has contributed much information within the past twenty years to improve health standards and increase the span of life. There are many welfare, health, and business agencies which are doing splendid work along different health lines.

Some of the largest life insurance companies have proved that it pays to be well. The welfare divisions of the Metropolitan Life Insurance Company are offering a wealth of free material on child care, maternal care as well as assistance of specialists whose responsibility is to help people to keep well. Department stores and industrial concerns have found that the employment of a dietician and the provision of an adequate lunch for employees insure better work. The opportunity this affords for employees to obtain at moderate price milk, green vegetables, and fresh foods, helps to make the average limited diet much more satisfactory. Lengthening the life span is a paying proposition, whether the saving is for the individual or corporation.

The well nourished child may be distinguished by having the following characteristics:

He has strong, straight bones. healthy teeth that will last a life time; well constructed organs that will perform their various functions; good color of skin, hair, eyes; firm, well-built muscles; weight, approximately standard weight for height; high resistance to infectious diseases, especially those of the respiratory tract such as colds, tuberculosis, bronchitis. pneumonia and grippe. Perhaps you wonder why the emphasis on the relation between diet and good respiratory tract—observation of individuals will help you to prove this. Where there is a tendency to chronic cold the diet is probably at fault, provided the individual exercise in the open air and sleep with open windows. There have been some recent experimental studies conducted by Dr. Sherman of Columbia University along this line. He took two groups of experimental animals. On one group was used a normal food allowance which produced normal development and such resistance to disease that

they lived to a good old age, reaching the normal life span of their species. The other group he fed on rations adequate in every respect except vitamine A, and they reached the mature size but lived only one-half the normal life span, and many of the animals died of diseases of the lungs. These animals, fed on a diet deficient in Vitamine A, did not manifest signs of physical impairment during the period of growth and yet they were destined to an early death because of the defects in the diet. Foods furnishing comparatively large amount of Vitamine A are butter, green-leaf vegetables, milk and root vegetables.

We want better health standards. Health means strength and vigor and with maturity ability to produce vigorous young. and finally a normal span of life for both parent and children The emphasis on the ability to reproduce vigorous young is important, as there is increasing recognition of the fact that food habits may show a clearer and more pronounced effect upon the health of the second generation than on the first. Some effects of dietary deficiences have been found literally to be visited upon the children to the third and fourth generation.

The more carefully we guard the food habits of this generation the less the danger that the next generation will not be long-lived, healthy citizens.

Adequate nutrition is built upon four different lines of research, and all are necessary in planning a nutrition. These are:

1. Sufficient amount of digestible fuel foodstuffs to yield, when burned in the body, the necessary number of calories of energy.
2. Enough protein of suitable kinds.
3. Adequate amounts and proper proportions of the so-called mineral elements.
4. Enough of at least three kinds of vitamines.

If we analyze the above it means: use of breadstuffs and other grain products with some sugars and fats as additional sources of energy; the use of meats (including fish and poultry) which are rich in protein or fat, or both, but highly important as sources of mineral elements and vitamines; fruits and vegetables highly important as sources of mineral elements and vitamines; milk, important as sources of energy, protein, mineral elements and vitamines. This is the most efficient of all foods in making good the deficiencies of grains and insuring all around adequacy of the diet. The average American diet, composed largely of breadstuffs, sweets, meats and fats, while it may be satisfying to the palate and to the traditional demand for variety, is inadequate because it lacks in minerals and vitamines. Much has been done along the line of human betterment within the past twenty years. We have reached the stage when instruction in scientific nutrition should be a part of the problem of the student

of primary, secondary and higher school education. Experience has proved that one of the best means of educating children in nutrition is to educate the mothers. With the many organizations it ought not to be difficult to educate the mothers as to the importance of the nutrition program.

The other day I heard a woman question a statement made from the pulpit that food has a moral value. It does have a decided moral value. Too large a number of boys and girls sent to reformatories have been underweight. Dr. Sherman of Columbia University freely concedes that food does have a moral value.

On experiments with animals it has been found that the simple increase in the amount of milk has resulted in both a more rapid and a more efficient growth. This result is shown in both earlier maturity and also in deferring old age. These animals also attained a somewhat larger size, better success in rearing young, and an even more marked improvement in general health and vigor in the second generation than in the first. It has been proved that by starting with a diet already adequate we may, by the improvement of the diet, induce a higher degree of health and vigor.

Increasing interest is shown in the better baby movement and it is possible that we have not yet determined the optimum rate of growth . Good nutrition will result in superior health in both the present and the future health standards of yourself and family.

Family Budgets and the Rural Home

Mrs. Rena B. Maycock

Women in rural communities have shown unusual interest recently in discussions of Family Standards of Living and Home Budgets.

Budget interest among rural women is in itself unusual for it has been found in the past that farm women particularly have quite a positive notion that the "Family Budget is all right for the city woman, with a regular cash income, but it doesn't work on the farm."

This is a budget age. The budget conscience is already active in governmental affairs, state and national; industrial and commercial organizations, great and small, recognize that their stability and growth is fundamentally dependent upon a carefully planned budget. The business of the home, the greatest business in the world, has far greater need of the budget than any other organ-

ization. The rural home in ratio of responsibilities has even greater need of a budget than the urban home. It has a more compelling natural obligation to civilization. All other industries draw upon agriculture as the source of supplies, human as well as material. The most vital interests of the nation operate through the rural home not only in providing raw materials but in determining national character. "The character of its rural people, their intelligence and dependability, is the first factor in determining the strength and endurance of a nation and its ultimate fitness for democracy."

The Home Budget is fundamentally a character builder. The first character responsibility of the "civilized" home is to socialize its members by bringing them into a consciousness of the interdependencies of life through the family circle.

This cannot begin too early. The small child can be led from animal selfishness into sympathetic service. It requires, however, intelligent guidance—the willingness to pay the price in time, in thought, and in methodical action. Intelligent guidance depends upon clearness of vision, the definiteness with which objectives are measured. Objectives can be measured only in specific terms. Ideas and ideals must be made very concrete to a child. He must be led to visualize relationships and be taught to see what there is to do about securing a desired end.

The family budget is a very specific thing. It sets up standards for family living in a very concrete way. Limitations and expansions can be pointed out objectively, and relationships can be clearly demonstrated. The family income, large or small, is a very specific thing and its intelligent distribution is still more specific.

The matter of income seems to be one of the baffling snags in budget making by the farm family. Because the farm income is not definitely cash and regular, it is likely to be regarded as not tangible and therefore not concretely applicable. It must be admitted that mere mathematical computation may be easier with a regular cash income—but the ease of cash may lose some of the finest values in the budget. The person with salary or wage may have a regular cash income but he may be cramped and hindered in resources and advancements. Individual ability and initiative are less likely to operate at their best if the systems which absorb them are commercial or political machines which in their greedy grinding use men as wheels rather than as humans.

The farm affords more resources for income for the entire family, more freedom for individual adjustments, and better opportunity for distribution of responsibilities among its family members than does the city. The lack of individual responsibility in family life is said to be the greatest disintegrating influence in

the American home today. If the outcome of an income is to be in terms of character rather than of cash here is a national challenge to the rural home with its helpful environment.

The modern family budget is not to be confused with the old-fashioned keeping of accounts, the main purposes of which were to list petty money transactions in orderly columns and to red-line monthly and yearly summaries into neat balances for "final rest in darkened files of futility." Rightly interpreted the budget is more *concerned with character than with cash.* It becomes decisive in its relation to immediate problems of family health, education, advancement, and welfare, also an indicator of possibilities for future growth and development.

The budget works in character development only by common consent—*participation by all members of the family.* There must be no one family accountant. The mother must not assume account keeping as her special task. She must reserve her energies for direction and supervision which are far more important than account keeping.

A fundamental rule of the family budget is that *all members of the family shall know the family income and shall assist in determining its distribution.*

This makes necessary the establishment of a *family council,* the council to meet at regular intervals to do business jointly for the material, the mental and the spiritual welfare of the family, to make divisions of labor and assignment of responsibilities and to give proper moral and financial support to each assignment. It is important that each member be given a stewardship of some division of the budget with accountability to the family in council sessions.

Recent contacts with about 1,300 rural high school girls showed through personal inquiry that only six of these girls could claim with any confidence that they knew their own family income and its distribution, and sensed their own relationships and responsibilities with regard to it. Less than one third of 1,200 farm housewives could claim to know definitely the total income of their farms, the amount of farm produce consumed by the family and the distribution of the cash expenditures.

A class of fifteen high school girls planned personal clothing budgets ranging in cost from $85 to $335 per girl per year. Not one of them knew the family income nor what might rightfully be her own share of the income for her own clothing. Yet each girl confidently expected to get all the clothing included in her plan. One mother in discussing the incident said, "Well, girls these days certainly expect to get what they want! Now, my daughter, for instance, insisted she must have a new party dress for the Junior Prom—all the other girls were having them. When her father and I protested she went into such a tantrum and made it so dis

agreeable for the whole family that—that—well, what else could we do?"

Some one has humorously said that "the average home is the most despotic institution in the world, and is ruled by the worst disposition in it." How could the girl whose personal budget plans called for twelve pairs of silk hose for the year at an average of two dollars a pair sense her relationship to the family and its income and see virtue beyond a selfish satsfaction, when to her the only price of ownership meant a vigorous display of temper?

Intelligent, sympathetic co-operation of children in the family can be enjoyed only when the children understand the true family status and participate in the thought and judgments which decide what is best to be retained, what best to be given up, what to extend or expand according to the financial and other resources of the family. It is said that "the faults of men have their deepest origin in the home." Does this not apply to virtues also?

No experience could be more enlightening to the high-school daughter of the family than to plan the clothing for the entire family. Her special stewardship contribution to the group might be the responsibility of taking inventory of all clothing on hand, making estimates of necessary expenditures for each member of the family and reporting her findings to the family council for discussions and decisions. She might be assigned the responsibility of purchasing the clothing within the budget as determined by the family. Wisely guided, the experience is an opportunity for the individual to see her relationship to the group, to change selfishness into service. Intelligent guidance will help her also to understand that home activities and expenditures have a wider relationship than immediate problems of the family, that community and national conditions are interdependent with the home. For instance, a certain town in Utah, typical of the rural village, has a population of about 4,000. It is estimated that the average annual income per family in this town does not exceed $1,200. An approximate budget percentage for clothing expenditures on so small an income could not possibly exceed 20% of the total without detrimental curtailment of other needs. Twenty per cent of $1,200 is $240, the total amount which may be spent for clothing for the entire family, or $48 each if the family consists of five members. The inconsistency of one family member spending $24 for silk hose in one year is evident. Even if the mother is willing to be self-sacrificing and give her share for daughter's pleasure, and small sister releases her share by wearing made-overs, three times $48 will not buy coats at $70, gowns at $40, hose at $20, shoes at $10, and a supply of novelty accessories such as adolescent girls are demanding in "social eligibility."

Could the family as a group be taught to appreciate the fact that 75% of our entire American families are compelled to live

on an annual income of less than $1,200? Has any girl the moral right, no matter how legitimately large her own purse may be, to flaunt personal finery among her community associates and cause envy and strained competition and disagreeable chafings in the homes of average finances? Can the family as a group be taught to appreciate the fact that 75% of our entire American families are compelled to live on an annual income of less than $1,200; that if the total $60,000,000,000 annual income of the United States could be redistributed equally among the 120,000,000 population no one family would have more than $2,500.00 as a yearly income; that any family having an income of this amount or above has a democratic call to look into the distresses of the masses and aid in constructive re-adjustments?

Each phase of the family budget offers similar experiences for each member of the family with varying activities according to age and ability, but always with the sense of accountability of the family group. Even the tiny three year old may be taught to participate in the family council if only to the extent of seeing sister write in his column on the account sheet the price paid for his little shoes and to show him that the milk column in the food account includes the quantity which is his share to make him big and strong.

A budget is commonly thought to be a system of percentage for expenditures predetermined by some remote authority and in some ideal way applicable to all incomes. In a general way the average cost of adequate food, shelter, clothing, etc., for individual or family existence may be estimated in dollars and cents. The war time thrift series gives a ratio in simple budget divisions for the expenditure of one dollar, one hundred, or one thousand dollars as follows:

5 tenths for food.
2 tenths for shelter.
1 tenth for clothing.
1 tenth for operating expenses.
1 tenth for saving and advancement.

An economic law operates, however, to this effect: the smaller the income the larger is the proportion used for food and other physical necessities; the larger the income the smaller the proportions needed for physical necessities.

Most of our budget estimates are made from comparative studies of group types such as the laboring class and professional (teaching) class. Very little investigation has been made of standards and cost of living for rural or farm families. Recent studies (1923-24) in Ohio show that the cost of food, rent and fuel for family consumption on the farm is about one half the city cost, the total average per family being $578.59 at country value while

the same material in the same quantity averages $1,203.97 at city value.

If this is generally true, then the average farm family has the advantage of the use of a larger proportion of their income for comfort and advancement than the average city family. No statistical data is available concerning farm living costs in Utah, but it is safe to say that Utah would not suffer in comparison with Ohio. With the difference in the cost of necessities the budget percentages based on urban conditions are even less applicable to farm living than has been supposed.

But the family budget cannot be arbitrarily estimated in percentages. It is really a very intimate family affair and can be determined only by the family itself, for in the end it is an expression of the intelligence, the ambitions, and the ideals of the group and a record of their co-operative achievements. That it takes a $50,000 woman to rear a family worthily on a $500 income is a statement full of meaning. Adequate living means the application of the laws of physical, mental and moral development —the intelligent use of information concerning food, shelter, clothing, cleanliness, recreation, rest and all that pertains to physical welfare, the appreciation of intellectual advancement which brings balanced mental attitudes and leads to moral poise and spiritual expression. The family budget is a visualized plan by which all of these may function through the routine of family activities.

Complete understanding, agreement in purposes, and unity in action, through frequent counseling, are keys to a satisfying home life.

The greatest difficulty in establishing a family council in the average home is the embarrassing struggle it causes parents in loosening up age-old customs of autocratic control and in breaking through self-protective aloofness which prohibits free, frank discussions of problems as they really are with the family as a whole.

One conscientious, forward-looking father confessed that in making investigations preparatory to family adjustments which were necessary to the security of their happiness he found his greatest struggle in the "de-throning of Dad." The conviction grew upon him that abdication was a possible solution, so he courageously proceeded to strip himself of autocratic rule and to seek sympathetic understanding in the family group. "Each step from the throne," said he, "brings me nearer the hearts of my family and we are learning to pull together." Thus co-operative achievement builds democratic character. It opens the doors to understanding and confidence, loyalty, fairness and tolerance, honesty and dependability, sympathy and service, and it operates just as well on an income of $1,000 a year on the farm as on $10,000 a year in the city—perhaps better.

The Editor Abroad

Alice L. Reynolds

SOMETHING MORE ABOUT FRANCE AND SOMETHING ABOUT ITALY

We told you at our last writing something of the war torn sections of France at Chateau-Thierry and the country in and near Rheims. In parts the country is being rebuilt, very rapidly, greatly to the advantage of those who shall inhabit the new homes and the new business houses; for they must of necessity be more comfortable as they will, in many instances, be more commodious and more modern. Still, as we write, one fact bears upon us with tremendous force; we know that nothing can bring the dead to life again, also that no amount of effort, sacrifice or expenditure of money can restore the poor, disfigured, unsightly creature who sells post cards at the place of armistice; nor the poor Italian with one arm and a bullet hole in his face, who this very morning helped us in the dim light to discover the famous Dante of Giotlo, among the frescoes of the National Museum in Florence. These men as long as life shall last must be objects of commiseration and pity.

We told you at our last writing that we are inclined to think that the French have selected the most effective place for the burial of their Unknown Soldier, at the same time admitting that we did not know where the Italians had placed their honored dead. Since that time we have seen the grave of Italy's Unknown Soldier; he sleeps in front of the beautiful white carrara marble monument, reared to the memory of Victor Emanuel and situated at the end of the Capitoline hill. This statue is said to be the most imposing equestrian statue in existence; it occupies a most telling site. When we were in Rome, in 1906, the guide told our party that modern Rome was building a monument that would be as magnificent as were the monuments of ancient Rome. We wish to say that the guide's remark was no extravagant boast, for in this memorial to Victor Emanuel II, the city of Rome has a monument worthy of standing at the side of the monuments of the ancient Empire. Nevertheless, what we said in our last article we feel is true, for while Italy has chosen the best place in the nation to do honor to her dead, the place where the Unknown Soldier in France reposes is being looked upon with reverent eyes, all day, and often far into the night. An English newspaper in speaking of the number of people who spend their Easter holidays in France wrote: "Of the throng of British tourists thousands

during the day gazed with respectful interest at the flame of remembrance on the grave of the Unknown Soldier, beneath the Arc de Triumphe."

Happily we are to pass from this subject to another phase of French life; for France, said a writer, during the Christmas holidays is a land favored of the Gods. In the south, at this season the flowers bloom and the date palm keeps stately watch over a land of sunshine; while for those who love the rigors of winter the French Alps supply all conditions that make winter sports both courageous and attractive. But we shall not make more than passing mention of the winter sports of the French

NICE—PROMENADE DES ETAS-UNIS

Alps; our purpose is to write about the land of sunshine known as the French Riviera.

At home you have just passed through the bright and balmy days of April and May; yet the air is not more balmy, nor the days brighter, nor the flowers lovelier in April and May, at home, than they are in the French Riviera in January, February, and March. This is assuming, of course, that the spring at home is bright and warm. In this place, for miles, commodious and beautiful hotels, almost countless, skirt the Mediterranean.

World cruises are very popular at the present time. It is the practice of many of these cruising ships to drop anchor in the harbor just off Monte-Carlo. The passengers come on shore for a number of hours and, through the use of a motor car, see something of the country. Monte-Carlo has a lovely location; the trees

and flowers about it are very beautiful. Its name to be sure always suggests its gambling Casino, where many fortunes have been lost and many lives wrecked. Yet there is much more in Monte-Carlo than the Casino, which at once suggests the poet who wrote; "Where every prospect pleases, and only man is vile."

Mr. H. H. Powers, writing on September 4, 1924, said, "The great Casino at Monte-Carlo is to the writer the most depressing place on earth. Here princesses have gambled away whole estates in a night, and profligates without number have gone penniless to suicide."

It is whispered that there is a growing sentiment in favor of closing the Casino. Let us hope that those who wish it closed may in time realize what they desire, for at present it is a blot on our Christian civilization.

The French Riviera is noted for the fashionable people who seek it as a winter resort, and who use the promenade to display their fine clothing. Many fashion magazines carry cuts of clothing worn on the Riviera. Not unfrequently a new style of dress, of coat or hat is first worn there. White is a popular color, you see people wearing elegant white coats, furs and gloves, over them they hold a parasol to shut out the bright sun.

Many people come year after year to this place to spend part of the winter months. Cannes was the favorite resort of King Edward VII of England. In appreciation of this fact, one finds his statue on the grand promenade looking out towards the sea. This season conspicious notice was given, in the papers, of the fact that Henry Ford had reserved one floor of a fashionable hotel at Nice, for his visit.

The delightful thing to do in this much favored land is to take long walks about in an effort to discover how lavish nature has been in the bestowal of her gifts. Or if, perchance, one may have the use of an automobile then everything is in one's hands, for one may ride far and near in many directions always through interesting and lovely country.

We shall ask our readers to follow us on three drives. First of all, we would emphasize that the sea is usually very blue. We might easily believe the term aqua-marine, as applied to a choice blue stone, was coined at the side of the Mediterranean.

Our first ride is along the Grande Carniche road, built by Napoleon I. We shall start at a point on the Pormenade des Anglais, which translated means the promenade of the English, and, with the sea on our left and a line of very fine hotels to our right, proceed on our way.

On we go; there are cliffs above us and below us, all terraced, where the grape vines and the olive tree flourish. At varied intervals we pass lovely villas, that contrast admirably with the grey-green of the olive trees; for these villas are very fre-

quently adorned with clambering vines whose blossoms burst forth into rich orange clusters, and sometimes equally rich purple clusters. Sometimes in the midst of all this color one sees in the garden below bunches of cala lilies, that are white and shapely. On our way we passed the ruins of a Roman tower, finally coming to a point that gives us a commanding view of the harbor of Monte-Carlo. As we looked out we observed that the steam ship *Maratania* had dropped anchor in the bay. She was on a cruise and her passengers were landing to get a glimpse of Monte-Carlo and the Riviera before continuing their journey. On we drove through this land of blue sky and blue sea and flowers, reaching the city of Mentone at noon. The restaurant had large windows,

MONTE CARLO

built with an idea of taking in as much of the ocean front as possible. After luncheon Miss Elliott and I strolled down the well-kept path only to discover that the sights of Mentone were in harmony with those found on the rest of the drive, for at our right was the sea; and, at our left, hotels in whose blossomed gardens very showy flowers grew. Resuming our drive we reached Pont St. Louis, which place marks the Italian frontier. At this place the tourists have a jolly, playful time. A woman sat in a square place cut in the wall; she was evidently enjoying the thought that her head was in France and her feet in Italy.

Here many tourists write cards and mail them on the Italian side, much to the consternation of relatives and friends who were not aware that they purposed visiting Italy. The booths too, are

interesting, for on one side one notes the familiar wares of France, while a yard away the cameo and Italian pearl are displayed. A walk of a few steps from the French border brings one in contact with the Italian officer who demands a passport. We came home by way of the lower Corniche road, which, like the upper Corniche, offered much of scenic interest and beauty.

The second day Miss Elliott and I had a drive along the banks of the river Var. We began at precisely the same place, but soon discovered that we were motoring through lovely canyon gorges, such as we are familiar with at home. Above we saw the ruins of an old Roman fortification set high upon the hill. We were driving by a stream of clear water when suddenly we discovered a waterfall tumbling from a height far above us and splashing and crashing as falls are wont to do. The water of this river and of the many falls about it, for we counted six minor falls in the vicinity, is in sharp contrast, so far as the color tone is concerned to the dull tone of the Seine in Paris, and the green and yellow of the Orno and Tiber in Italy. This main cascade is called the Cascade de Courmes; of itself it is sufficient to make the second day memorable. Finally we reached a point in the mountains called Gourdow, which is 2,200 feet above sea level, our starting place. From this point a panaroma of practically the entire drive lay before us. The path over which we had come lay like a chalk mark winding about in a zig-zag fashion. We had driven through the valley of the Var passing through the gorges of the famous Loup.

On our return, we visited Grasse, where some of the best of French perfumes are made. It was in the midst of a flower fete, consequently the houses were decorated with flowers and bunches of oranges. It is to this place in the mountains that growers bring their flowers to be converted into costly perfumes. Some cities make a specialty of growing violets, others, the jasamine, for which 30 francs per pound is sometimes paid. The May rose is the best of all the roses used in making perfumes. This is a rose that resembles the wild rose. The perfume made from it brings the highest market value. We went through the factory where the process involved in the manufacture of the article was explained to us. Since the war gasoline has been used extensively. The flowers are placed in gasoline which extracts the perfume; then the gasoline and water which are in the flower are evaporated and the perfume is left. By this new process nine men can handle three tons of flowers each day. The old process involves placing the flower in tallow. The tallow extracts the perfume from the flower, later it is placed in alcohol which takes the scent out of the tallow. Then the alcohol is evaporated and the perfume is left. This latter process required 250 women a day

to handle but one half ton of flowers, but the perfume is finer for it possesses a much more delicate odor. To make a very choice perfume the scent from many choice flowers is combined. Perfume is better for being kept for some time. Grasse is high up, so the descent was most delightful.

On our third drive we started from the same place and visited the Golden Carniche, a road constructed in 1904, under the

LA COTE D' AZUR

supervision of the French Touring Club. This highway is lined by a shrub that has a brilliant yellow blossom, that runs for miles along its course, hence its name the Golden Carniche. Two places of historic interest should be mentioned in connection with this road, first, Golfe Juan. where Napoleon Bonaparte disembarked on March 1, 1815, after his escape from the island of Elbe, and the "Forum Juli," the ruins of a Roman forum built in the time

of Julius Caesar. Arriving finally at Cannes, we were in another well known city of the French Riviera, facing the water front.

All through these drives we found the trees most attractive; on the lowland terraces, the palm and the olive trees are everywhere present, while scattered along the way is the stately cyprus, sometimes in groves and sometimes placed along the road like sentinels on guard; and on the mountain top the cedar grows—a beautiful proud cedar, that looks aloft, and spreads its umbrella-like top as if it would defy the centuries.

And now for the story of our drive along the Italian coast line. Our party had been augmented by the coming of Miss Anna Ollerton and Miss Amy Martain. Over night we stayed at Sorrento, an Italian city built on rocky ledges that put up out of the sea. This is the city where the American novelist, Francis M. Crawford, had his home and where he wrote many of his novels. Our party approached Sorrento from the sea, as we had been visiting Capri during the day. In order to reach Sorrento we were obliged to take a small row boat for the last part of our journey, and after landing take an elevator that placed us in our hotel on top of the rocky ledge. Our rooms gave us the best possible view of the Bay of Naples. In the morning a rich reward was ours, for the clouds on the previous days had all cleared away, and there stood Vesuvius puffing her smoke into a clear sky whose trail of smoke, which fell in a horizontal line, could be traced distinctly as far as the eye could see. This column of white, black smoke, with some tinges of pink, made in all probability by the rising sun, threw its trail across a clear blue sky above a sea of blue.

After breakfast which we ate before seven, we started on what is known as the famous Sorrento Amalfi drive. We left the hotel at Sorrento in a bower of lovely flowers with the wisteria and the orange blossom everywhere in evidence. Soon we were on a well made road with the sea's expanse glistening before us, and the mountains jutting behind us. Finally we were driving through country unlike anything we had seen along the French coast line, for on each side a hilly plain stretched, covered with fruit trees of many varieties, with the olive tree always in evidence. Nestled among these fruit trees are the homes and churches of the inhabitants. We were passing through the Neapolitan Alps our guide told us. Such a stretch of country seemed to justify, fully, what has been written about the population of Italy in the days of the Roman Empire. Gradually we descended into the valley where we found ourselves at the very gates of Pompeii—that Greek-Roman City, destroyed by the eruptions of Vesuvius in 79 A. D.—a voice from the dust which has been such a revelation of the past.

Of Interest To Women

Conducted by Lalene H. Hart

What makes sauces and puddings, that have been thickened and cooked, curdle when flavored with lemon juice and rind?

There is a right and wrong way to do everything, but one would think there could only be one way to grate a lemon, but such is not the case. Many cases of curdled sauces flavored with lemon are due to the fact that the lemon has not been grated properly. The oil of the lemon, which is the essential for flavoring, is all in the yellow portion of the rind; the white underneath is bitter, and may also cause curdling when used with cream or milk. The grating should begin at the end of the lemon and as small a surface of the greater used as possible. This prevents waste. The lemon should be constantly turned, the same as in paring an apple and only the yellow of the rind should be used.

What is the difference between jam and conserve?

Jam is made from the crushed fruits and sugar, and cooked to a jelly-like consistency. Usually berries and small fruits are used. Conserves are made like jams, but they always contain a mixture of fruits and usually raisins and nuts. Often lemon or orange juice and a little grated rind are used for flavor. Nuts are not added until just before the cooking is finished. The amount of sugar used depends upon the acidity of the fruit and personal taste. Three-fourths as much sugar as fruit is the general rule. Equal parts make a richer product but less delicate in flavor. The kind of fruit used will help to decide the amount of sugar. It may be riper and less perfect than that used for canning, but the choicer the fruit, the better the result. The quicker the jam is cooked, without burning, the more delicate the flavor and larger the amount of finished product. Some experts say that 222 degrees is the proper temperature. If you haven't a thermometer drop a little of the juice on a cold plate and cool quickly to test the consistency.

Almost any berry or fruit will make good jam by itself, but there are many combinations and variations that are very good. These few will suggest many others to you: Strawberries and pineapple, pineapple and raspberries or cherries, strawberries and cherries, gooseberries and pineapple, raspberries and gooseberries, loganberries and currants (red English).

Rhubarb in combination with any fruit is good especially if it is lacking in acid. It helps to increase quantity at a considerable lessening in cost of the final product. Gooseberries, currants, cher-

ries and plums make good jam or relishes for meat. Do not let jam or any fruit or jelly stand too long after cooling before sealing as bacteria and dust gather and cause mold. If the wax for sealing is piping hot it will sterilize the surface that has been exposed.

Having to do for a large family and to live very economically, I found these suggestions helpful when fruit is scarce: Gather prickly pears by means of a long-tined fork and a sharp knife, Hold the pear with the fork while you cut it from the stem with the knife. Then with the fork hold the pear over a blazing fire until all the thorns or prickles are burned off. Remove the skins and cook. Bottle the juice from which can be made pudding sauces or pies. From the fleshy part when separated from the seeds, make preserves. Also when I can not get lemons I use plum juice with just a bit of lemon extract, to make lemon pie. The result is very good.—*Mrs. B. C., Redrock, New Mexico.*

If you wish to keep brown sugar moist remove it from the sack when you buy it and put it into glass fruit jars. Put on the rubber and seal until ready for use. I have kept it as long as two years this way. I live twenty miles from town so I have to buy in large quantities and it saves time and money. It is just as nice as when first bought.—*Mrs. J. J. L., Hillsprings, Alberta, Canada.*

These suggestions are short but may save time: Bottles with small necks are usually hard to wash, even with a brush. Use a little clean, sharp sand with just enough water to make it move easily. Fine coarse salt, may be used the same. Note the results. Also when cooking fish that is cut through the back, place in the hot fat with the skin side up, brown and turn. This will keep the fish from falling apart.—*Mrs. E. S., Hyrum, Utah.*

I live twenty miles from a doctor and have to act quickly in an emergency. This may help others situated likewise. This little remedy for burns has proved very beneficial: Use lime water and linseed oil freely. Beat the whites of eggs to a froth and apply as quickly as possible. Keep it refreshed, and the pain is greatly relieved. With the linseed oil and lime water we have cured burns without leaving a scar.—*Mrs. P. W., Crystal, Idaho.*

A teaspoonful of vinegar added to boiled frosting will keep it from breaking when cut; it also adds to the flavor, as do a few cloves when added to vegetable soup. To save salt and time, after making ice cream, empty the ice into a sack and let the ice melt. Much salt will remain in the sack to be used again.—*Mrs. L. I., Vernal, Utah.*

Relief Society Annual Report

1924

Amy Brown Lyman, General Secretary

FINANCIAL ACCOUNT

CASH RECEIPTS			
Balance on hand January 1, 1924:			
Charity Fund	$ 34,367.63		
General Fund	95,579.89		
Wheat Fund	45,492.03		
Total Balance		$175.457.55	
Donations received During 1924:			
Charity Fund	88.053.31		
General Fund	113,371.99		
Annual Membership Dues for General Board	10,233.96		
Annual Dues for Stake Boards	10,161.13		
Received for Wheat Sold	3,259.90		
Other Receipts	70,249.45		
Total Donations		295,329.74	
Total Balances on Hand and Receipts			$470,787.29
CASH DISBURSEMENTS			
Paid for Charitable Purposes	100,453.51		
Paid for General Purposes	118,878.61		
Wheat Fund Sent to Presiding Bishop's Office	28,230.18		
Paid Membership Dues to General Board	11,243.57		
Paid Dues to Stake Boards	11,968.39		
Paid for Other Purposes	44,377.87		
Total Disbursements		315,152.13	
Balance on Hand Dec, 31, 1924:			
Charity Fund	32,645.12		
General Fund	101,616.09		
Wheat Fund	21,373.95		
Total Balance on Hand		155,635.16	
Total Disbursements and Balances on Hand			$470,787.29

ASSETS AND LIABILITIES

Assets			
Balance on Hand December 31, 1924:			
All Funds	$155,635.16		
Wheat Trust Fund at Presiding Bishop's Office	390,586.89		
Other Invested Funds	67,713.75		
Value of Real Estate and Bldgs.	226,301.83		
Value of Furniture and Fixtures	36,040.28		
Other Assets	23,613.44		
Total Assets		$899,891.35	
Liabilities			
Indebtedness	2,315.79		
Balance Net Assets	897,575.56		
Total Liabilities and Net Assets		$899,891.35	

STATISTICS

Membership			
January 1, 1924:			
Executive and Special Officers	9,205		
Visiting Teachers	18,327		
Members	29,259		
Total Enrolled		56,791	
Admitted to Membership During Year		9,808	
Total Membership During Year			66,599
December 31, 1924:			
Executive and Special Officers	9,632		
Visiting Teachers	18,766		
Members	30,874		
Total or Present Membership		59,272	
Removed or Resigned		6,697	
Died		630	
Total Membership During Year			66,599
The Total Membership Includes:			
General Officers and Board Members	18		
Stake Officers and Board Members	1,049		

Number of Meetings Held	53,119
Average Attendance at Meetings	20,665
Number of Relief Society Organizations	1,486
Number of L. D. S. Families in Stakes	93,993
Number of L. D. S. Women, Non-Members, Eligible	23,605
Number of *Relief Society Magazines* Taken	23,478
Number of Executive Officers Taking *Relief Society Magazine*	5,360

ACTIVITIES

Number of Visits to Wards by Stake Relief Society Officers	5,144
Number Visits by Relief Society Visiting Teachers During Year	592,559
Days Spent with the Sick	52,445
Special Visits to the Sick and Homebound	366,155
Number Families Helped	12,281
Bodies Prepared for Burial	2,523
Number Days Spent in Temple Work	114,160

COMPARATIVE FIGURES FROM RELIEF SOCIETY REPORTS
1922—1923—1924

	1922	1923	1924
Paid for charitable purposes	$ 93,289.06	$ 97,846.31	$100,453.51
Total or present membership	53,412	55,973	59,272
No. of Relief Society Organizations	1,284	1,356	1,486
No. of *Relief Society Magazines* taken	23,813	23,829	23,478
Days spent with the sick	61,174	53,126	52,445
Special visits with sick and homebound	157,107	160,614	366,155
Families helped	8,193	10,960	12,281
Number of visits by stake Relief Society Officers to wards	5,361	5,027	5,144
Number of visits by Relief Society visiting teachers	495,159	568,667	592,559
Number of days spent in temple work	80,512	96,107	114,160

Distribution of

PRESENT MEMBERSHIP OF RELIEF SOCIETY

Stakes		Missions	
Utah	32,215	Missions in United States	3,025
Idaho	9,741	Canadian Mission	114
Arizona	1,947	Mexican Mission	159
Oregon	242	Australian Mission	17
Canada	1,204	European Mission	5,402
Mexico	210	Hawaiian Mission	911
Nevada	313	New Zealand Mission	523
Wyoming	1,470	Samoan Mission	220
Colorado	408	South African Mission	38
California	759	Tahitian Mission	235
Total Membership in Stakes	48,509	Tongan Mission	119
		Total Membership, in Missions	10,763

Total Membership in Stakes and Missions 59,272

Notes From The Field

Amy Brown Lyman

Swiss-German Mission

The two Konigsberg Relief Society branches have a membership of 110 active members. Even though many are compelled to work ten hours a day to earn a living, they are nevertheless willing to give two hours a week to Relief Society work. These two organizations are particularly successful in enlisting the younger women in the cause, as well as giving enthusiasm to the older members. Even the smaller children lend their efforts in

THE KONIGSBERG RELIEF SOCIETY

the knitting of stockings, and are happy in the knowledge that some little needy child will receive the same. The presidents of these organizations state that it is a joy to work in the Relief Society because the members use every effort and talent to build up the work of the organization through caring for the sick, sympathizing with the distressed, and standing by the needy in their trials. By the use of monthly topics the visiting teachers are doing a fine work. They teach that it is more blessed to give than to receive; and so, regardless of the resources of the members, they always have a small donation for the visiting teachers. The teachers also encourage each one visited to submit questions regarding household management and affairs. These questions are answered at the next regular session during the time spent in sewing.

Australian Mission

Mrs. Carrie S. Hyde, president of the Relief Societies of the Australian mission writes:

"On February 13, in company with President Hyde and Miss Esther Stanford, my niece who came to Australia with me, I left Sydney for Melbourne, where we held conference. The opportunity was given me to present Relief Society work, and Miss Stanford gave one of the lessons taken from the *Relief Society Magazine,* showing how such a lesson should be presented. We took the work up in this way because the organizations here had not been following closely the lessons given in the *Magazine* and we felt that by a proper presentation of such lessons, the value of them would be better appreciated, and this proved to be true. Many expressions of commendation were given by the sisters who were present at the conference. Mrs. Hannah Griggs is president of the organization at Melbourne.

"On the following Sunday we held conference in Hobart, Tasmania, where the new chapel was dedicated by President Hyde and conference was held with the Saints. On Tuesday night following, the Relief Society met with about forty women, a number being non-members. The same instructions and lessons were given there. This Society is presided over by Mrs. Julia Nash and has been organized for about three years. Our explanations of the Relief Society work and the value of the lessons were very kindly accepted in this conference and we feel sure that good will result in meeting with the sisters.

"We went from Hobart to Adelaide, in South Australia, and held conference with the Saints on Sunday, March 1, and on Monday night about thirty of the sisters met together and received instructions in Relief Society work. The Adelaide Society is a very active organization, presided over by Mrs. Alva Leonard. They have been active in gathering funds for their organization and have recently bought a piano for the church there, which has been much appreciated by the elders and Saints. The branch in Adelaide was organized about two years ago; since then they have been very helpful to the president of the conference and their efforts are appreciated very much by him."

Central States Mission

The Independence, Missouri, Relief Society which has enrolled forty members, is in a flourishing condition at the end of a winter which has made many demands upon its resources. A majority of the members attend the meetings regularly and all are active in the various phases of Relief Society work. March 17 was a most enjoyable day for the members when the 83rd, anniversary of the organization of the Relief Society was commemorated. The members met in the amusement hall of the church

and spent the forenoon in quilting. At noon a delicious luncheon was served to more than eighty persons. A general color scheme of green and white was carried out in the attractive decorations, the traditional shamrock being used as favors. The employees of Zion's Printing & Publishing Company were numbered among the guests, as were also many who are non-members. At the completion of the last course of the luncheon and while the guests were still seated at the tables, an interesting program was given which was characterized by the spirit of the Relief Society work and by old Irish ballads appropriate to the day. On the 28th and 29th of March, during the quarterly conference held at Independence, the Relief Society members served a regular home-cooked dinner on both days. Approximately three hundred and fifty people were accommodated during that time. The net receipts added to the treasury amounted to $44.30.

North Sanpete Stake

At the stake quarterly conference held March 21 and 22, the Relief Society held two sessions which were very instructive. Two excellent lectures were given on the subjects of "Cooperation," and "Goitre." Departmental work was conducted during the afternoon session. There were over two hundred members present at the morning session from the three organizations: Relief Society, Y. L. M. I. A., and Primary, and one hundred fifty present in the afternoon.

Kolob Stake

Anniversary Day was observed as a stake day, all the wards meeting at the Second ward Chapel, Tuesday, March 17. The outstanding number on the program was a pageant representing the organization of the Relief Society, which was under the direction of Counselor Eva M. Crandall, Catherine B. Salisbury was the reader and all those taking part were members of the Relief Society. The pageant was followed by a special feature from each ward of the stake. The opening musical numbers were by the Relief Society chorus. Invocation was offered by E. M. Snow of the stake presidency, after which a speech of welcome was given by the stake president, Mrs. Hannah B. Mendenhall, followed by a talk by President J. F. Bringhurst. At the close of the program refreshments were served to nearly five hundred people. By request, the same program was given at the opera house the following Friday evening when a small admission charge was made and the proceeds turned over to the community welfare department of the Kolob stake Relief Society.

Cache Stake

The Relief Society of the Fifth ward of Cache stake recently

held a bazaar. The sum raised from this affair was $328.67. A few days later the proceeds of the bazaar were ready to be turned over to the bishop of the ward, to be used in redecorating the Relief Society room, and other class rooms in the ward meeting house. The success of the undertaking was due to the splendid organization, and the loyal work of the women of the Relief Society, and the hearty support of the people who patronized the bazaar. Following is a list of some of the articles contributed by Relief Society women: home-made quilts; crocheted, braided and woven rugs; numerous articles of new clothing; fancy work; old clothing to be remodeled; home-made cakes; home-made candy, and other refreshments. The fish pond arranged for by the Relief Society proved to be an exciting feature and a rich source of revenue. The bazaar was one of the most successful affairs ever given in the ward and demonstrates what may be done by a group working for a common purpose. In the evening a play was given by the Relief Society women. This was followed by a dance in the ward recreation hall, which was attended by about four hundred people.

Shortly after the bazaar, it was decided that a new carpet was needed for the Relief Society room. A call was made for the women of the ward Relief Society to meet and bring rags to be made into a new rag carpet. This call met with a hearty response, fifty-six women answering. These members met in the recreation hall and held an old-fashioned rag bee. One hundred twelve pounds of rags were cut and sewed and twenty pounds of sewed rags were sent in by members who were unable to be present. A most successful and enjoyable day was spent and the members have the satisfaction of knowing that in one day material for sixty-five yards of carpet was assembled, prepared and sent to the weaver.

Wasatch Stake

Wasatch stake has carried on a number of activities during the past year, which have been very helpful to the various communities. Prizes were offered by the Relief Society at the holiday season for the best Christmas poem and the best Christmas story. On Mother's Day each year a beautiful gold medal is given by the Relief Society to the high school student writing the best essay on the subject of "Mother." During the summer months last year an interesting feature was the preparation of a special program by each ward. After the programs were given in the home ward, they were rotated so that each ward had the benefit of them all.

The cooperative work between the stake Relief Society and the Agricultural College has been very successful. In connection with the Home Nursing work, 197 health cabinets have been established in that many homes, the cabinets containing all sorts of

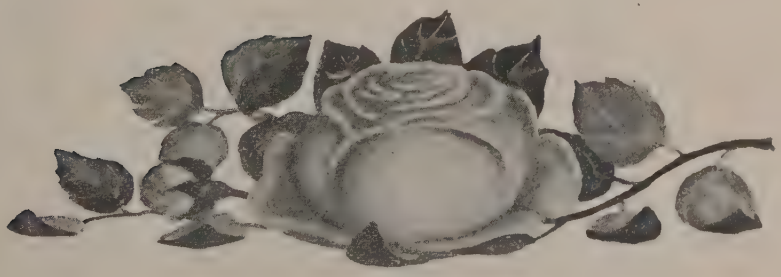
emergency and first aid articles. Two hundred homes were reached in connection with the instructions on infant feeding. General posture and the care of feet received attention. One hundred forty women tried out the regime, and the merchants in the various communities were asked by the women to put in proper shoes and to pay more attention to proper fitting of shoes. Four demonstrations were given on the care of burns and bruises. Demonstrations in sewing, millinery, cleaning, dying and pressing clothes were given on work and business meeting days and on special days, with no interference whatever with the regular work. In the dressmaking course, 1,352 patterns were cut, 86 suits were cleaned and pressed, 40 hats were made at a cost of $40.75. If bought at a shop these hats would have cost $92.65.

The Sabbath Sun Serenely Falls

The Sabbath sun serenely falls
  Adown the ruddy west
And evening, quiet evening, calls
  The dreamy world to rest.
And now we meet from many ways—
  Our worship all our care—
To give our lips to songs of praise,
  Our thankful hearts to prayer.

With spirits bowed and penitent
  Around the board we meet,
Renewed in faith and covenant,
  To hold communion sweet.
Here Jesus, as of old, imparts
  His precepts high and true,
And, kindled in our grateful hearts,
  His spirit burns anew.

—*Theodore E. Curtis.*



Guide Lessons for September

LESSON I

(First Week in September)

Theology and Testimony

THE ABRAHAMIC DISPENSATION

PART II—ISAAC

A. Some Leading Events.

1. *The Birth of Isaac.*
   It was in fulfilment of a prophecy made by a messenger from God, a prediction that was so out of harmony with the ordinary experiences of humanity that its fulfilment seemed almost ridiculous. (See Genesis 18:12.)
   The fore-ordination of Isaac, known to God, was indirectly revealed to the parents of Isaac by the prophetic declaration of his birth, and in this case prophecy filled its double function, proving to mortals that there is a God, a being whose knowledge exceeds that of mortals and whose power is super-human and whose interest in human affairs is constant.
2. *Isaac on the Altar.*
   Is it consistently thinkable that Isaac was kept in ignorance of who he was—a child of promise; that he was not told of what his mission was, as an heir to the priesthood, the elect of God to carry on the progressive fulfilment of the promises made to his father? Can we believe that Isaac was not taught the gospel plan of salvation and exaltation, the culminating part of which was reached by the Savior through becoming the sacrifice of all sacrifices? Had not Abraham read the command given to Adam, "Teach these things freely to your children?" Did Isaac not have the Christ-life pictured to him by his parents, and was not the Savior the boy's highest ideal of heroism? In this event, was Isaac deprived of a free-agency part in this phychological sacrifice, or did he have the choice between flight and facing the ordeal? Isaac was "bound" but was not the binding of his body preceded and accompanied by the inner freedom of willingness?
3. *The Eternal Union of Isaac and Rebekah.*
   Divine Guidance—Abraham was inspired to send back to the land of his nativity for a mother for the children of

his son of promise. Isaac's wife was to be an elect lady of select blood. The messenger sent to make the selection was to be left free from all influences except that of inspiration. Abraham not only put him under oath, but he promised him the guiding presence of an angel from God. (See Gen. 24:1-8.)

The prediction of Abraham was fulfilled. Rebekah, the good, kind, fair, reverential Rebekah, was discovered and found willing to leave her parental home for the tent where Isaac dwelt. (See Gen. 24:16, 27, 50, 55-58.) What time may have elapsed between the first meeting of Isaac and Rebekah and their marriage is not specified, but their courtship seems to have been a case of "love at first sight." A love that had in it the consciousness of the approval of parents, God, and nature, a love that lasted. (See Gen. 24:67.)

This was an event that bears the unmistakable mark of God's approval of careful selection in marriage. It is a striking example of the application of the laws of God in marriage.

4. *The Posterity of Isaac and Rebekah.*
   a. Isaac's appeal to the Lord—
      Twenty years of married life brought to this couple no children. The Lord had renewed to Isaac the promises made to Abraham thus indicating again that Isaac was to be the chief line of descent for the posterity of the father of the faithful. But how, when, where, this promise was to be fulfiled became a serious question to Isaac. He appealed to God and his entreaty was answered. (Gen. 25:21.)
   b. Rebekah's Inquiry of the Lord—
      To her question, "Why am I thus?" Rebekah received an answer from the Lord that was both explanatory and prophetic, and her after life indicates her loyalty to the accomplishment of the call of the Lord as revealed to her.
   c. The Birthright and Blessing Episode—
      It matters little to us just what rights went with birthright or what privileges went with the blessing. The points of chief value are the facts that both birthright and blessing were choice inheritances which were subject to forfeiture by unworthiness. It goes without saying that one who despises a gift is unworthy of the gift, and Esau "despised his birthright." (Gen. 25:34.) He was glad to sell it for a single meal. That he expressed himself physically famish-

ing was of little consequence when compared with his spiritual imbecility.

It was *the* blessing so closely related to the birthright, and Jacob bought it, was no ordinary transaction; it was ratified by a solemn oath. It was a transaction to which God was made a witness, a solemn covenant of relinquishment, on the part of Esau, and the taking of responsibility on the part of Jacob. It was a part of the fulfilment of the divine prediction made to Rebekah.

It was not simply *a* blessing that Esau expected but it was *the* blessing so closely related to the birthright, that selling of the latter worked a forfeiture of the right to the former. Rebekah took the responsibility of seeing to it, in her own way, that *the* blessing went with the birthright.

The outcome of the event was a triple lesson:

1 That disregard for a blessing is evidence of unworthiness of a blessing.
2. That unworthiness ends in disappointment.
3. That the unconditional promises of the Lord cannot fail of complete fulfilment.

Questions and Problems:

1. Discuss the statement, "Isaac took a willing part in the great test of his father Abraham."
2. Show that Rebekah was an elect lady of select ancestry.
3. Wherein does the life of Rebekah give evidence that woman is entitled to direct communication with the Lord?
4. From the highest judgment of what is right, (i. e., doing the greatest good to the greatest number), to which would you have given the blessing, Jacob or Esau?
5. What is an unconditional prophecy or promise? Give illustrations of conditional prophecies.

LESSON II

(Second Week in September)

Work and Business

LESSON III

(Third Week in September)

Literature

Eugene Field

It will be three years on October 28, 1925, since a monument was unveiled to Eugene Field, in Lincoln Park, Chicago. This monument was paid for chiefly by the children of the city of Chicago. It consists of a brooding angel hovering over two sleeping children, sprinkling the sand of dreams into their eyes. On the base are carved the first four lines of "Wynken, Blynken, and Nod." On the other side of the sleeping children are the first four lines of "The Sugar Plum Tree."

"Have you ever heard of the Sugar Plum Tree?
'Tis a marvel of great renoun,
It blooms on the shore of the Lollipop Sea,
In the garden of Shut Eye Town."

Eugene Field was born in 1850 in Chicago and died there in 1895. He once satarized himself as the Dante of Chicago, with a roll of sausages about his head. He was prankish, loved very much to get a joke on one of his friends. In the "Americanization of Edward Bok," Mr. Bok tells us how miserable his friend Eugene Field made him and what great embarrassment he caused him by one of his jokes, and then how he extended the most cordial entertainment to him when he visited Chicago. Yet Field was very much more than prankish, he had a very serious side. His last public appearance consisted of a reading to help a destitute woman. He did not know the person for whom he was making the effort, a great one for him, at that particular time, in his failing health, but it was a free-will offering.

We have talked of Riley as the children's poet. Eugene Field shares honors with both Longfellow and Riley as children's poet. Such poems as "Just 'Fore Christmas," "Swing High and Swing Low," "Seeing Things," are very well known by the children all over America. A poem that may remind some of our mothers of their experience with their children and not unlikely with their grand-children, is "The Little Peach," so we include it in the lesson.

THE LITTLE PEACH

A little peach in the orchard grew,—
A little peach of emerald hue;
Warmed by the sun and wet by the dew,
It grew.

One day passing that orchard through,
That little peach dawned on the view
Of Johnny Jones and his sister Sue—
Them two.

Up at that peach a club they threw—
Down from the stem on which it grew
Fell that peach of emerald hue
Mon Dieu.

John took a bite and Sue a chew,
And then the trouble began to brew,—
Trouble the doctor couldn't subdue
For True!

Under the turf where the daisies grew
They planted John and his sister Sue,
And their little souls to the angels flew,—
Boo Hoo!

Another poem of Fields that I think will appeal to parents is his "Father's Letter."

I'm going to write a letter to our oldest boy who went
Out West last spring to practice law and run for president;
I'll tell him all the gossip I guess he'd like to hear,
For he hasn't seen the home-folks for going on a year!
Most generally it's Martha does the writing, but as she
Is suffering with a felon, why, the job devolves on me—
So, when the supper things are done and put away tonight,
I'll draw my boots and shed my coat and settle down to write.
I'll tell him crops are looking up, with prospects for big corn,
That fooling with the barnyard gate the off ox hurt his horn.

* * *

These are the things I'll write him—our boy that's in the west;
And I'll tell him how we miss him—his mother and the rest;
Why we never have an apple pie that mother doesn't say,
He liked it so—I wish that he could have a piece today!
I'll tell him we are prospering, and hope he is the same—
That we hope he'll have no trouble getting on to wealth and fame;
And just before I write "good-by from father and the rest,"
I'll say that "mother sends her love," and that will please him best,
For when I went away from home, the weekly news I heard
Was nothing to the tenderness I found in that one word—
The sacred name of mother— why, even now as then,
The thought brings back the saintly face, the gracious love again
And in my bosom seems to come a peace that is divine,
As if an angel spirit communed again with mine;

And one man's heart is strengthened by the message from above,
And earth seems nearer heaven when "Mother sends her love."

A heartfelt tribute and one with an element of the universal in it is a poem entitled "Father's Way."

Eugene Field was very fond of writing lullabys. In his writings we find a Jewish Lullaby, an Armenian Lullaby, a Sicilian Lullaby, Corsican Lullaby, and Wynken, Blynken and Nod is a Dutch Lullaby.

A DUTCH LULLABY

Wynken, Blynken, and Nod one night
  Sailed off in a wooden shoe—
Sailed on a river of crystal light,
  Into a sea of dew.
"Where are you going, and what do you wish?"
  The old man asked the three.
"We have come to fish for the herring fish
  That live in this beautiful sea.
Nets of silver and gold have we!"
Said Wynken,
  Blynken,
    And Nod.

The old man laughed and sang a song,
  As they rocked in the wooden shoe,
And the wind that sped them all night long
  Ruffled the waves of dew.
The little stars were the herring fish,
  "Now cast your nets wherever you wish—
  Never afeard are we."
So cried the stars to the fishermen three;
Wynken,
  Blynken,
    And Nod.

Wynken and Blynken are two little eyes,
  And Nod is a little head,
And the wooden shoes that sailed the skies
  Is a wee one's trundle-bed.
So shut your eyes while mother sings
  Of wonderful sights that be,
And you shall see the beautiful things
  As you rock in the misty sea,
Where the old shoe rocked the fisherman three:
Wynken,
  Blynken,
    And Nod.

When his monument was unveiled it was witnessed by two of his grand children, little Miss Jean Field Foster, and Master Robert Eugene Field. The poem, "A Valentine to My Wife" is representative, in a way, of life in the Field home as well as expressive of his devotion to his wife:

A VALENTINE TO MY WIFE

Accept, dear girl, this little token,
And if between the lines you seek,
You'll find the love I've often spoken—
The love my dying lips shall speak.

Our little ones are making merry
O'er am'rous ditties rhymed in jest,
But in *these* words, (though awkward—very)
The genuine article's expressed.

You are as fair and sweet and tender,
Dear brown-eyed little sweetheart mine,
As when a callow youth and slender
I asked to be your Valentine.

What though these years of ours be fleeting?
What though the years of youth be flown?
I'll mock old Tempus with repeating,
"I love my love and her alone!"

And when I fall before his reaping,
And when my stuttering speech is dumb,
Think not my love is dead or sleeping,
But that it wails for you to come.

So take, dear love, this little token,
And if there speaks in any line
The sentiment I'd fain have spoken,
Say, will you kiss your Valentine?

"Christmas" is also a poem written for children. It bears the date December 1, 1884. It is evidence, as are others of Eugene Fields' poems, of his deep religious convictions, for Eugene Field was a religious man.

CHRISTMAS

My little child comes to my knee
And tugging pleads that he may climb
Into my lap to hear me tell
The Christmas tale he loves so well—
A tale my mother told to me,
Beginning "Once upon a time."

It is a tale of skies that rang
With angel rhapsodies sublime;
Of that great host serene and white,
The shepherds saw one winter night;
And of the glorious stars that sang
An anthem, once upon a time.

The story of the hallowed years
Tells of the sacrifice sublime
Of one who prayed alone and wept
While his awearied followers slept—
And how his blood and Mary's tears
Commingled, once upon a time.

And now my darling at my side
And echoes of the distant clime
Bring the sweet story back to me—
Of Bethlehem and Calvary,
And of the gentle Christ that died
For sinners, once upon a time.

The mighty deeds that men have told
In pondrous tones or fluent rhyme,
Like misty shadows fade away;
But this sweet story bides for aye,
And, like the stars that sang of old,
We sing of "Once upon a time."

Eugene Field's immortality could rest upon one poem, "Little Boy Blue." It is the most exquisite of all of his poems. It is hardly exaggerating the case to say that no other poet has handled this theme in so perfect a manner as has he. If we can know only one of Eugene Fields' poems let that one be "Little Boy Blue." In writing of one of Raphael's Madonnas that is found in the Uffizi gallery, in Florence, Mrs. H. H. Powers says, "There is more than one way of being perfect, but this is perfection, and this is Raphael." We wish to borrow the sentence and apply it to "Little Boy Blue," and say there is more than one way of being perfect, but "Little Boy Blue" is perfect and "Little Boy Blue" is Eugene Field. Of course, it is his masterpiece.

LITTLE BOY BLUE

The little toy dog is covered with dust,
But sturdy and staunch he stands;
And the little toy soldier is red with rust,
And his musket moulds in his hands.
Time was when the little toy dog was new
And the soldier was passing fair;
And that was the time that our Little Boy Blue
Kissed them and put them there.

"Now, don't you go till I come," he said,
"And don't you make any noise!"
So, toddling off to his trundle bed,
He dreamt of the pretty toys;
And as he was dreaming, an angel song
Awakened our Little Boy Blue—
Oh! the years are many, the years are long,
But the little toy friends are true!

Ay, faithful to Little Boy Blue they stand,
Each in the same old place—
Awaiting the touch of a little hand,
The smile of a little face.
And they wonder as waiting the long years through
In the dust of that little chair,
What has become of our little Boy Blue,
Since he kissed them and put them there.

QUESTIONS AND PROBLEMS

1. Go to the encyclopedia, or some book that will furnish data on the life of Eugene Field, condense it, and give a brief sketch of his life.

2. What specific lines in the poem a "Valentine to My Wife" are evidence of Field's religious convictions in relation to the immortality of the soul.

3. December 1, 1884, is the date given for the writing of Eugene Field's poem called "Christmas." How long had it been written last Christmas? Is it just as good now as when it was written? If you agree that it is, to what do you attribute the fact that it does not grow old or go out of date?

4. If you can find a child or several children in the ward who recite such poems as "Wynken, Blynken and Nod," or "Just 'Fore Christmas," have them come and recite them for the mothers. Don't think you must confine the reading to the poems mentioned, and to others the children of your ward are familiar with. The children will read these poems in a much more attractive way than grown-ups can possibly do.

5. If you can obtain a copy of "The Americanization of Edward Bok" look up the story of the joke Eugene Field played on him, and either read it or tell it to the class.

6. Have some one, not a child, read "Little Boy Blue" to the class. Discuss the poem and see if you can discover why it is so effective.

LESSON IV

(Fourth Week in September)

Social Service

RECREATION

The humdrum of routine, the exhaustion resulting from incessant work, the strain of facing hourly and daily the perplexing problems of living, have telling effects on the human mechanism. Because exercise, or music, or play can rest the tired muscles or nerves, and restore them to normal functioning, these restorative diversions are rightly called recreation—they "re-create" the powers that have become exhausted by work and strain. Diversions that over-stimulate the human body, and those that have a deteriorating effect of the health and morale of an individual, cannot be termed, properly, recreation. The need for being wholesomely diverted from the more serious aspects of life, can hardly be overestimated. Psychiatrists advise wholesome, normal "escapes" from the strain and pressure of work and worry. If individuals do not find wholesome outlets for pent-up emotions and overstrained nerves, they will involuntarily seek abnormal outlets, and will perhaps resort to too much day-dreaming which may lead to more serious mental phenonema. A person may also become bitter, too preoccupied with his own struggles, and withdraw from his association with his family and friends, and from the world of "reality" to a morbid sphere of exaggerated troubles, persecution, etc. To keep a sensible outlook and to keep a normal balance, an individual must have in his life some self-expression, some beauty, some joy, and some laughter.

What form of activity or expression is suitable recreation depends, of course, on the individual needs and tastes. One person's recreation might be arduous labor to another person. A man who spends his days seated at an office desk, pouring over figures and documents, would hardly select reading as a restoring evening activity. A mail man who spends his days walking, or a carpenter who is physically occupied throughout the day, would, likewise, find little rest or change in a long evening walk or some exercise about the home—splitting wood or caring for a family garden. Besides the daily activities, another factor in determining the form of recreation that an individual should select is his particular tastes. A concert might be an unusual treat to one person, while to another, it might be unspeakably boring. A musical comedy or a picture show or a vaudeville offer to many the complete relaxation and diversion needed, while to others three hours spent at these performances would be near torture. Crossword puzzles offered a new "escape" to thousands during the last year, but there are many disdainful folk who dismissed them with a contemptuous "waste of time."

What "diverts" one, is not so much a matter of education, training and intellect as of taste. If this were better understood, there would be more respect paid to individual preferences, fewer conflicts in the home circle, and among friends, and not so many futile attempts to make friends or families learn to dance, or to play chess, or to hike *and enjoy it.*

In planning recreation, then, for a family, the planner should be careful not to superimpose his own desires and tastes on others. Because parents do not dance, and prehaps their family and friends in their community or native country did not dance, it is not fair to begrudge the young people their evening at the dancing party. If a picnic or an automobile party is planned and a young boy who drives a truck or a car all day wishes to stay home and read or tinker with his car, his preference should be given respect.

Perhaps the most serious conflicts in deciding upon the manner of spending leisure come between husband and wife. Their activities during the day are usually entirely different. He is away from home, meeting people, occupied with thoughts foreign from his home and household. His notion of a pleasant evening, perhaps, would be to stay at home, talk with his family, and read the paper or a book. At this point, the wife who has been engrossed with domestic affairs all day, looks longingly at the theatre announcements, or mentions that a friend would like them to call. It often happens that one will be more self-sacrificing than the other, and will quietly set aside his or her wishes repeatedly. Without meaning to be unkind, or inconsiderate, one of the couple may deprive the other of the desired and needed association and outlets, with a resulting domestic discord. Families should consider the wishes and tastes of others, and the members of the family should be willing to "give and take." The tastes of one should not dominate the entire group.

In planning for an unhappy friend or a family whose means are limited, there is a danger of blundering. The kindly friend is prone to expect the recipient of his kindness to enjoy the things he enjoys, to share his enthusaism for plays or hikes or whatever he, in his good spirits, enjoys. If he has discovered a book that appeals to his fancy, he expects his friend with an entirely different outlook on life to find the same enjoyment in its perusal. Books other people select are likely to be disappointing and particularly is this true if the recipient is in trouble or in low spirits.

It frequently happens that families whose means are limited are criticized for their attendance at picture shows or for going on picnics at resorts. It is possible, of course, that a family may spend too much of its budget in this manner. But, surely, the persons who live on a meagre income, who have few, if any, comforts in the home, who have no music, no magazines nor books in the home, who are constantly worried about debts and money matters,

have a real need of "escapes." People in more comfortable circumstances have friends' homes where they may call, or automobiles in which to go for drives, or a piano or other music in the home. It is perhaps advisable that a certain amount of even a limited income, should be spent for picture shows and resorts. Likewise, if purchases, house furnishings, ornaments or clothing seem not quite to suit the general standards of taste, it should be remembered that these purchases are the individual's expressions of taste and beauty, modified by his pocketbook.

A community or church program for recreation should offer a variety of diversions—music for the music lovers, pageants for those with dramatic inclinations, swimming and other physical activities for the many indoor workers. The influence of commercial recreations should not be permitted to discourage the development of an extensive community program. There should be some free, supervised activities for all. All individuals should have some opportunity to relax and to set aside their burdens for a short time.

Reference: *Normal Life,* page 42.

Questions and Problems

1. Name some wholesome forms of recreation; some unwholesome forms.
2. Why is some form of recreation necessary for every individual?
3. Why is some recreation important for people with limited incomes?
4. Why should parents encourage recreation in the home?
5. What community recreation is provided in your city or town?

Teacher's Topic for September

WORK AS A DEVELOPER OF CHILDREN

1. Work that is play.
2. Value of "chores."

"Our civilization does not depend so much on the little red school house as on the kitchen wood box."—*Babson.*

3. Parents in the home must lay the foundation in the hearts and minds of the children as to the proper place of work and dignity of labor.
4. The weakness of the age is for old and young to shirk manual labor, and to sympathize with those who have to do it.
5. Arouse, stimulate, create enthusiasm and direct boys and girls, during the formative period, in the home, and it will be easier to contemplate the saving not only to the individual but to the nation:
   (1) In the betterment of mankind;
   (2) By prolonging their life of usefulness;
   (3) By increasing their powers of production;
   (4) By reducing the cost in operation, maintenance and upkeep of penal institutions.

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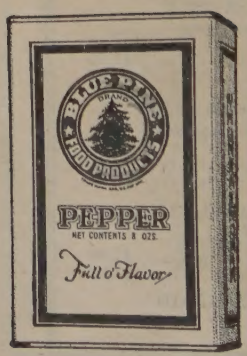

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